A U M

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet. —DHAMMAPADA.

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THE FRIENDLY PHILOSOPHER

IF we waited until we were saints would we ever begin? *The Bhagarad-Gita* says, "Lay *all* thy deeds, good and bad alike, upon me" We have to give ourselves as we *are,* not as we would like to be, or we could never become as Masters are. The fact that some of our deeds are recognized as bad, means their relinquishment sooner or later. This must be so if we are striving to be true to Them. So, while doing all we can to make the way sure and clear according to our lights, we may step forward with strength and boldness, because the path is Theirs as well as ours. At times we may doubt but this arises from the personal uncertainty, the fear of one or another consequence. We should take it that whatever comes is a necessary position for us to be in, in order to do further and better work for Them.

And we are helped, and in the *right* way, the way our nature needs—not necessarily according to what we assume would be the proper way. If we felt certain that They would be on hand to pull us out of holes we walk into carelessly, or have made possible by past neglect, how could we ever learn right discrimination and right action? "Ingratitude is not one of our vices." They have said this, and it is lived up to. We may be sure the very best that can be done for us is done and being done all the time. We have to find the way to Them through *service.* Criticisms by others may or may not be well taken. We have to judge by results obtained, rather than by anyone's opinion, and follow those methods which bring desirable results. "Old timers" will naturally criticize because in many cases they have lost the spirit of the Work They are in the dark generally, both as to Theosophy and the theosophical or-

ganizations, so that simple loyalty and devotion to the Message and the Messenger is difficult for them to understand. We shall be glad to have their moral support if no more, and their criticisms will help us to steer clear of repeating the errors of the past. The "old timers" do not realize that *they* need adjustment more than any newcomers to Theosophy. The best way to help both classes of mind as well as ourselves is to stick to principles and let each apply them for himself The "stuff" handed out by all these organizations and leaders, the claims made for them, only go to show how vitally necessary it is that the true Teachers and the true Teaching should be pointed out in no uncertain tone.

There is a psychic wave at present and it will require much effort to maintain any movement in the true direction. So far as we are concerned, this will cause the output of energy which increases strength. If it were not for such obstacles and opportunities we might fall into mere reliance upon our present acquirements and results achieved, and so go no further. We have to think at all times of others and of the future. If others are not helped and trained to take hold, to share in the work and its responsibilities, then, should anything happen to us, the Work would suffer. Study and preparation on the part of beginners will alone make them efficient as propagandists. In endeavoring to aid them, it is essential to encourage their own initiative as much as possible, suggesting and adjusting when and where necessary.

For the beginning, the middle, and the end, we should hold to the Three Fundamental Propositions of *The Secret Doctrine* in all our public work—for upon these the whole philosophy hinges, and unless well grounded in them, no real progress can be had. The first thing to make clear in every exposition of Theosophy is the *impossibility* of the ordinary conception of a personal or separate God, and the importance of realizing the SELF as all, in all. Then, the Law of Periodicity, Cycles or Karma, in all its applications as "the world's eternal ways." This shows Reincarnation by analogy, as also the successive re-embodiments of solar systems, planets, and every form of matter. This leads naturally to the consideration of "the Universal Over-Soul", the collective intelligence in any solar system, as well as in all of them—for all are connected, "down to the minutest conceivable atom", and what affects one affects all—Egos small and great as well as embryonic ones. This means Unity throughout all, inter-action among all, individual responsibility.

It will be well at every study class to state what the purpose of the meeting is; to have volunteers state in their own words their

understanding of the Three Fundamentals. Questions should be freely invited and asked, the object being that students, even beginners, should formulate for themselves. Only so can they make their understanding good, and get themselves in the position where they can best help others even as they have been helped. In the class in *The Ocean of Theosophy,* the Three Fundamentals are the background of the whole work. Chapter by chapter, in question and answer, the applications can be brought out and the consistency of the entire philosophy made clear. Individual students who want to learn should both ask and answer questions in terms of the philosophy itself. There will be difficulty in getting many to see the importance of this continual reiteration, but it is essential to all true progress.

Unavoidably we shall draw the attention of those who are inimical to anything we may attempt in Theosophical work, as well as the attention of those who desire to learn what pure Theosophy is. Well, all this takes time to overcome, but time swallows up men, centuries, and worlds—as well as some attitudes of mind. We know such an effort as ours is needed, and we know that what we present is eternal Truth itself, the effects of which will go on forever. We are glad to have people "register", glad for them, and glad for the world's sake, but not as a favor to *us.* We can rejoice that those interested are able to see their true interest and join themselves to the helpers of humanity. There is much of wrong, of error, of mistaken idea, and these we have to recognize where found, take a lesson from them, and so avoid the pitfalls into which so many have stumbled. We need not care for what is said about any of us personally, though we shall have to meet it so that "U. L. T." will not be affected by anything of the kind. All attacks upon Theosophy and Theosophical work have been directed, not at the philosophy or the Objects of Theosophical work, but at those who were at the front and looked upon as the directors of the Movement. We will discount this as much as possible by keeping ourselves in the background, so that if attacks should come, as is not improbable, they will affect the Work as little as possible. The way we have marked out for ourselves bids fair to prevent any particular hindrance to our work. H. P. B. and Judge were pioneers, and many of the theosophical *illuminati*—save the mark—have sought to belittle Them. The whole crowd of "successors" have either to belittle the Teachers—or direct attention to Them. In the latter case, the "successors" lose out; what they have done and are doing tells its own story. Well, people can take their choice between

our work, which directs attention to the Messengers and Their Message, and the work of those who call attention to themselves by hoisting themselves up on what the Messengers have left for the world. If the world had to depend on these "old timers" for Theosophy pure and simple, what chance would the world have?

The Movement begun by H. P. B. and Judge has passed through many changes—changes unavoidable in a period of transition and among people whose heredity and training are obstacles in the way of right appreciation and application. But out of all these confusions must come the nucleus of that great body, the formation of which They had in view from the very first. We do but labor to hasten that great aim and object. Who or what can prevent, however much they may try to hinder?

It is strange that so many who have studied Theosophy fail to understand and apply it, but never fail to characterize and pass judgment. Their interest is limited either to the worship or the condemnation of persons.

—ROBERT CROSBIE.

AN ANNOUNCEMENT

Fifteen years ago this month, THEOSOPHY contained the announcement of the passing of Robert Crosbie beyond the range of mortal vision. During those fifteen years, his spirit has lived on in the hearts of his original Associates, and his example of the theosophical life has become the inspiration of thousands who never knew him personally, yet to whom his Presence is a warm and protective reality. His instruction, no less than his example, enriches mind and heart and soul.

But of necessity the ranks change constantly in the Great War, and the new recruits, the volunteers who swell those ranks, have need for the same instruction and the same example. To this end, then, THEOSOPHY is happy to announce the forthcoming publication, in book form, and under the title of "The Friendly Philosopher", of the entire series of Letters, talks on the Eternal Verities, and other writings of Robert Crosbie, which will thus be given permanent and more widely useful embodiment.

The exact date of publication, together with the cost of the volume, will be made known as soon as possible.

—THE THEOSOPHY COMPANY.

THEOSOPHY AND THE SOCIAL ORDER

REGARDLESS of time or clime, Theosophy pure and simple is an expression of fundamental principles of Nature, "metaphysical" as well as physical. It is subject only to constant accretion of the practical applications of those principles: it grows by the continuous addition of the enterprises, experiments, struggles, successes and failures of men in the mass as of individuals. Without fail all these are records of suffering following upon violation of spiritual fundamentals, of success and fair fortune following upon application of them in measure of the understanding had. Of this record, only those portions immediately to hand are of profit to any current generation; it is hard for any of us to realize that other generations or other nations have tasted of our own testings, harder still for us to see the onset of identical conditions under new names and guises. Those who see these things clearly need the ancient records only insofar as they can be used to help others. Those who do not see them clearly, are incredulous of, and impervious to, the ancient lessons, so profiting nothing by them.

The Theosophical Movement, root and branch of the spiritual evolution of Man, is, like him, dual. It has its Higher and its lower natures. The Higher is that unbroken continuity of spiritual teaching, ever applicable in full to the deceiving kaleidoscope of temporal events. Never by any possibility are its teachings altered by those events; never do its Custodians sacrifice time and energy to the altering of political or economic conditions except insofar as such alteration may subserve the speedier penetration of the Theosophic light into the world mind.

But precisely as the ever-present light of the individual Higher Self sprays into spectral rays through the prism of the personal self, so the lower aspect of the Movement—which is its study, application, and promulgation through the minds and hands of students of every degree of learning, experience, devotion and altruism or the reverse—presents confusion of understanding and of application.

In the race mind at large, the comprehension of principles is actually reversed. Theosophy is in the world to enable the student to cure in himself this reversal, and in the fulness of time to let him look upon all things right side up instead of upside down. In principle he accepts this idea, and in fact, year by year comes to see that many things once believed in are fundamentally false; that

many things once thought the honey of life are in reality poison. But the student who has learned unremitting suspicion of his own motives, of his own understanding, of his own wisdom, is a *rara avis* indeed. Our guards are constantly being dropped; in many directions they have never been put up. Thus in multitudinous ways the student, though fully aware in theory of the upside-down-ness of the world's works, is himself as arrant a victim of, as ardent a believer in those ways, as that atom in the heedless stream of mass life, the "man-in-the-street."

In times of great mass stress, the thin and rotten spots in the Theosophic garment of the average student begin to rip out, and to create surprising exposures of his philosophical epidermis. The student who, during his own prosperous times, was wont to mount the platform to discourse learnedly, not to say smugly, upon the Karmic blessings of adversity, is all too often found developing more warmth over the "injustice of the social order" than he ever did of devotion to the cause of Theosophy *pur sang*—so soon as that "injustice" strikes at him personally. Nor does it often occur to him that he himself has had a full share in creating those injustices —not merely in other lives, but in this. To few indeed are their own sufferings Karmic lessons impersonally to be considered. Yet the ABC of Theosophy is entered upon *only* when one's own fate and fortunes are so regarded.

Outside of Theosophy, there is not a notable voice which proclaims, or proclaims the suspicion of, a spiritual purpose in living beyond gratification of mind, emotion, or senses. Innate, implicit, in the teachings of every writer, every philosopher, every preacher of note, is the subservience of the spiritual to the material. There are notables galore proclaiming the necessity of brotherhood, of self-discipline, of purity of life, of noble thought, of altruism in practice When stripped of high-sounding phrases, and analyzed to basic meanings, every one of these preachments exhorts merely: "Do good that ye may have a good time!"

The pacifist urges peace on earth, not because hatred is a hideous disease that warps and encancers the soul for æons, but because it is not pleasant to have one's body torn, one's house burned, and one's children rent limb from limb.

The advocate of purity of life bases his appeal, not upon the dire necessity of the soul graduating from animalism lest it perish with the matter from which it is slowly struggling free, but because vice gives a dull and diseased mind and a cankered body from which no joy of life is to be had.

The social idealist bases his appeal for economic justice, not upon the fact that greed and indifference are abnormal animalisms of soul that debase and retard the spirit of man in its destiny, harming him that possesseth them infinitely more than his victims, but upon pity—often misplaced—for the man who has not the wherewithal for "blessings" with which the more "fortunate" regale and often damn themselves.

To all such, then, the virtues are not means to ends beyond the material; they are means to fuller enjoyment of the material. These principles thus so beloved by the world's "better minds" are the most hopeless of spiritual inversions, because they are so involved with seeming idealism that to most they represent spirituality itself, instead of the prostitution of half-understood spiritual principles to pure materialism.

One does not have to look far to find this field full of the most egregious philosophical contradictions. Practically every social reformer will claim that with social justice, with security of living, with comforts and luxuries equitably distributed, crime, disease, ignorance and hatred would be greatly ameliorated or even cease. Not one of such reformers but will deny vigorously, even indignantly, that he himself requires such securities, comforts, and luxuries to keep him from becoming a disturber or criminal. Not one observes that the rich, the educated, the "favored of fortune" generally, possess no corresponding superiority of *character* over their "poorer brethren"—rather the reverse. The proud parent expresses the determination that his children shall have the comforts and luxuries which he himself was denied; then with scarcely a pause for breath, will boast of the manner in which his own admirable character was formed by his early hardships. The more formidable those hardships, the fonder of them he now has grown; he would not part with a single one of their precious bitternesses. Why so insistent upon robbing his offspring of his own most prized experiences? And what rich man's son has ever proclaimed the character-enriching glories of his youth? Most of these who have developed the brains and energy to write at all, have expressed themselves either with lifeless mediocrity, or with caustic bitterness.

It is natural that Theosophists should be interested in social reforms. It is the opportunity *for furtherance of spiritual teaching* that may lie in the proposed reforms that appeals to them. In truth the issue between capitalism, socialism, communism, fascism, and all the rest, is not spiritually negligible. Each has its own particular

incentives toward vice or virtue, Theosophically defined; each has its own particular *tendencies* under which Theosophical teaching and practice become facilitated or impeded; each presents its own illustrations and workings of Karmic law.

Mass movements are to the student Theosophist indicative of the changing tides in the Karmic currents which call for apprehension or hope, not for himself but for the race; not for the reasons that enthral or enrage reformers and conservatives, but for the reasons that led servants of the Great Lodge to become active in France just before the Revolution, the reasons that involved Adepts in the American Revolution. Those truly theosophical participations were not for the sole purpose of giving the French peasant a full stomach, nor of lifting British imposts from the American colonist.

To have wealth is one thing; to have it knowingly or heedlessly at the expense of weaker or more honest men is another. To be hungry is one thing; to be empty of food but full of hate is yet another. Study and evaluation of forms of society from the *bona fide* Theosophical viewpoint, and not from a standpoint of compromise with popular biases, can legitimately engage the Theosophical mind within limits.

The conditions at any time confronting the "social order", and the social order itself, are but terms for mass Karma. Individually and collectively, men are ineluctably confronted with Karma manifested in *effects,* forbidding or otherwise. How are those Karmic consequences called collectively "conditions" to be dealt with?

Invariably the social reformer, prophet, preacher, or fighter, deals with them as *causes* which must be effaced peaceably if he can, by violence if he must.

What says wisdom to all this vainly inspired striving for Utopia? Theosophists need to take to heart the advice and instruction of H. P. Blavatsky in her first Message to the American Convention:

> "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular.

As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all."

"Advantages" and "Disadvantages"

Languages, archaeology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body, the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. . . Nothing is left of it all but a few tendencies—*skandhas,* not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made.—*W. Q. J.*

THE APPLICATION OF THEOSOPHICAL THEORIES*

By WILLIAM Q. JUDGE

THE mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature, to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma Some people say, "yes, we believe in that", but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we are. Although they are said to be *above Karma,* this is only to be taken to mean that, having escaped from the wheel of Samsara (which means the wheel of life and death, or rebirths), and in that sense are above Karma, at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause, for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above this sublunary world, the adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas,* one of that bright host of beings of whose pleasure, glory and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas.* He then for a period of time which in its extent is incalculable, enjoys that condition—then what? Then he has to begin again low down in the

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scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular adept who thus fell, subject to the law of Karma?

There is in the Hindoo books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she rose up as usual. He sprang into the sea *behind her,* and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahma himself. Apply it then to the vegetable, animal and human kingdom alike.

Another law is that of Reincarnation. This not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

THE LESSON OF BUDDHA'S DEATH

BUDDHA, like Christos, Krishna, and similar terms in many languages, is not the name of a person, but of a class or hierarchy of perfected beings. It means simply the illuminated, the enlightened Man—the *Mahatma* or Great Souled One who periodically incarnates for *racial* purposes at a conjunction of great cycles. That conjunction marks the beginning of the swift declension of one civilization and, concurrently, the genesis of another. Such conjunctions, the great and the minor, are spoken of in the early portion of Chapter IV of *The Bhagavad-Gita*. In the case of such an Incarnation it seems evident from tradition and history that invariably the name of the individual Appearance and his Mission are conjoined. Thus Jesus, the Christ, becomes Jesus Christ; thus Gautama, the Buddha, becomes Gautama Buddha; thus, in sober fact, becomes every reincarnating Ego when he leaves the Divine world to be born in this—whether under the cycle of voluntary incarnation or of necessity under his own Karma. In the words of *The Secret Doctrine* (II, 246):

> . . . Tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity. . . . To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle . . . , thus exchanging their impersonal individualities for individual personalities—the bliss of sidereal existence for the curse of terrestial life.

That which was in the beginning a voluntary sacrifice impelled by *Knowledge* and *Love,* the spiritual sense of Universal Brotherhood, has become in the course of ages an *involuntary* descent on the part of most of the reincarnating Egos—due to Karmic consequences not yet compensated. But the perfected ones, the Buddhas and Christs, are still Men, in the highest sense of course, and being free from racial Karma, still offer Themselves as *voluntary* victims. Of the "Thirty-Five Buddhas of Confession" of whom records are to some extent accessible, eleven only belong to the Atlantean or Fourth Race, and the remaining twenty-four to the present Fifth Race, from its beginnings, the historically recorded Gautama Buddha being the most recent.

Of course this "cycle of Avatars" includes Incarnations major and minor, so far as Their respective Missions are concerned, but all belong to the same Order, all have a single Object; Their missions are all alike undertaken in obedience to the same Law of

"Great Compassion", Their Messages portions of the same "exhaustless, secret, eternal doctrine"—the Wisdom-Religion, or Theosophy as H. P. Blavatsky named it in her writings.

Out of the thousands who contacted Jesus in one relation or another, how many recognized in him a Divine Incarnation? How many in the case of the Buddha? How many to any appreciable degree recognize the real Mission, the true Teaching of either? It is of record undisputedly that with the one as with the other but a handful became Disciples; likewise that the degradation of the mission into a religion, the teaching into a formula of faith, was due to the disciples themselves, to forces at work within the movement, not to external assaults. With each succeeding generation the Teacher became to His followers more and more a legendary character, his Message more and more a collect of formulas of faith, until in the end the Incarnation was regarded as a personal god, his Word as a revealed Authority to be interpreted by the priests who replaced the Disciples.

One must conclude that not merely humanity at large but that also many of those with the best Karmic inheritances fail to make full use of the "opportunity which seldom the gods repeat"—to borrow from Mr. Judge the words addressed by him to all Theosophists while H. P. B. was still among them. The barely two generations which have intervened since the departure of H. P. B., have already demonstrated all too abundantly the deadly parallel afforded by the recrudescence of "the evil Karma of the world" along with the renaissance of the good. As before, the Messenger has come and gone, the Message has been recorded, the Mission fulfilled. Shall Theosophists repeat in the generation to come, the "mischiefs of the past", or will these now reincarnated Atlanteans drawn within the dual foci of the Theosophical Movement arise and repair the mischiefs done so long ago, and successively re-enacted *thirty-five times?*

But if the lives of the Buddhas of the past were little availed of by us, the failure is still more pronounced in our consideration of the lesson to be learned from the death of such great Beings. We ponder little the mystery of our own birth or life or death; small wonder that the entry, the life-work, the exit of an Avatar should so little avail us. Yet, just as Their lives are notable, so are the phenomena of Their births, and perhaps still more of Their deaths.

The foregoing remarks are intended to lead up to the story of the death of Gautama Buddha, and to the lesson contained in

that memorable event. The story is little known among Western theosophists, little pondered among theosophists in other lands and climes, but it has been preserved, and well preserved, these twenty-five hundred years. It is to be found in the *Maha-Parinibbana Sutta*—"The Book of the Great Death"—which H. P. B., in her *Theosophical Glossary,* calls "one of the most authoritative of the Buddhist sacred writings."

Necessarily the account there given must be theosophically read, and theosophically rendered, if the living spirit of the Buddha is to be sought within the words. What follows is, therefore, not a translation, but an attempt to bring the essentials before the reader. Thus:

(*The Buddha speaks to his Disciple.*) "Ananda, immediately the Great Enlightenment was attained by me, Mara the tempter appeared before me, insinuating that now was the auspicious moment to escape the woes of human life by becoming a Dharmakaya-Buddha.

"But I replied that I should not forsake earthly existence until all my pledged Disciples, and even all of my probationary disciples, should become enlightened enough in their turn to continue my mission.

"But this very day, Ananda, Mara appeared to me again, making the same suggestion. I answered him thus: 'Make thyself happy, O Tempter of gods and men, for I shall die in three months.'

"So, beloved Disciple, I have to-day consciously and deliberately cast aside the rest of my alloted term of life among men."

(*The Disciple, Ananda, addresses the Master.*) "O Blessed One, be with us yet, be with us yet, until the end of the great cycle of mankind. Have compassion on the three worlds of gods, men, and the elemental beings. Remain with us out of boundless pity for the world of deluded mortals."

(*The Buddha replies.*) "Enough, at this time, Ananda. Petition not him who follows in the Path of the Predecessors. The alloted period for such a petition is past."

(*Two times Ananda repeated his prayer for the Buddha to remain on earth, receiving the same reply; a third time Ananda supplicated; then the Master spoke.*) "Ananda, thou who art Disciple, hast thou full confidence in the Wisdom of the Tathagata?"

(*Ananda makes answer.*) "Unlimited faith, O Blessed One."

(*The Buddha speaks.*) "Why, then, dost thou repeat thy prayer still a third time, that the Tathagata should remain on earth in a body?"

(*Ananda answers.*) "Thyself hath said, O great Deliverer, that the Tathagata has it within his power to retain earthly existence to the great cycle's end."

(*The Tathagata speaks again.*) "Thou hast unbounded confidence, sayest thou, both in the wisdom of the Tathagata and in his power to remain bodily present till the cycle's close?"

(*Ananda makes reply.*) "Thou sayest it, Lord of the three worlds. Confidence without borne have I."

(*The Buddha sayeth unto him the lesson for all Disciples.*)

"Where, then, lies the limitation on the Tathagata's wisdom, the borne of the Tathagata's power, since this which thou beseechest may not be?

"A suggestion most perceptible, a hint most clearly to be taken, was conveyed to thee when the Buddha long since told thee of the Great Enlightenment, of the insinuation of Mara the Tempter, and of the Enlightened One's reply.

"Thou didst not take the hint, thou didst not grasp the suggestion, thou wert not on the watch for the lesson to be had from every utterance, every action of the Tathagata.

"Thou, who hast declared unlimited faith in the Buddha, who hast affirmed unbounded confidence in thyself, wert thou then watchful of the lesson sought to be conveyed, while still leaving thee full freedom of attention or of inattention?

"No; thou didst not perceive the lesson in the Buddha's recital of Enlightenment, of Temptation, of the Buddha's conquest of the Maras' King; the lesson in the Buddha's answer to the Tempter. Thus didst thou fail, thyself, to conquer the Maras' King at Tsi, the portal of assembly, in the Hall of the Two Truths—to be, or not to be.

"Hadst thou then chosen, thou, the Nirmanakaya Path, and hadst then besought the Enlightened One to remain unto the Kalpa's close, thy petition might have been rejected up to the second prayer, but at the third, the Tathagata would have answered, 'Be it done unto thee according to thy desire'—for thou wouldst then sin have destroyed at the third gate, in the Hall of the Three Truths, for thou wouldst thyself have then determined to remain unselfish to the endless end. Thine was the sin of omission through failure to see what might have been perceived, to learn what might have been learned.

"Nine times, during the period of thy Discipleship, has the Tathagata repeated in thy presence the story of what took place under the

Bodhi tree. On five separate several occasions did the Enlightened One convey to thee the same hint and suggestion, and on this very day, before the appearance of the Maras' King, the Tathagata uttered to thee for the last time the very words employed by him so many times before.

"Having thereafter renounced to the Maras' King the Tathagata's hold upon mortal existence, in consequence of thy failure to lay hold upon the Tathagata's immortal vesture, it became impossible for the Buddha to remain bodily among the Company. To have willed otherwise, the Tathagata must himself have desired earthly existence. It is therefore impossible for the Tathagata to repent of his saying to the Maras' King.

"But grieve not, Ananda, for that the third gate barred thy passage, for that Truth the third was not attained by thee. Thou canst still profit by the Good Law, thou mayst still avail thyself of the Tathagata's uttered words, even though thou hast failed to profit to the full by the Tathagata's life.

"Wisdom telleth thee, 'All compounds are perishable.' Thou mayst still benefit by the Buddha's death. After the Great Decease, still canst thou and all the Company study, apply, meditate and practice the Four Truths many times repeated to thee. Still canst thou spread abroad among men the Truth and the truths perceived by thee. Still canst thou preserve in purity as delivered unto thee the Buddha's words concerning the noble Eight-fold Path. Still canst thou and all the Disciples, even to the probationers of the Company, remain strivers for perfection, exhorting all men to obey the Good Law."

(*Ananda answers.*) "O Master of thine own Mercy, thy will not mine be done."

"TIME—THE GREAT DELUDER"

MEN divide time into past, present, and future—and act from that basis, all the while knowing full well that Time is indivisible. Can anyone imagine a beginning or an ending to Time, or any actual separation of one portion of its duration from another? Acting from the basis of a known fallacy, or an unrecognized one, results must flow equally as from acting on a true and unchanging basis—but those results must necessarily be at as polar opposites as the false is from the true. If, as we know, there is Eternity in the past and in the future, it must be that Eternity is also equally and undividedly in the present. At every instant of perception, thought and conduct we are inescapably in the Presence of eternity, not "time." We *are,* we "live and move and have our being" in eternity, but we *act* as if we are in time—"present" time. So acting, we experience the results of divided "time"—divided counsel, divided opinion, divided conduct, in every direction.

We have not descended from eternity into time, but from repose into activity. It is actions and the results of action which are past, present, and to come, which are mortal, perishable, transitory. "Time", says H.P.B., "is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." She defines "matter" in almost the identical words, thus—"matter ,after all, is nothing else than the sequence of our own states of consciousness."

"Mind", by which we are aware of time, matter, and action, or cause and effect, she defines with equal perspicacity and clarity of expression. It is "a name given to the sum of the states of Consciousness, grouped under Thought, Will, and Feeling."

From these several definitions, which anyone can verify out of the observation of his own experiences and those of others, it becomes clear that the "undecaying root of all Karma" lies in our erroneous conceptions, and erroneous conduct based on them, of time, of matter, of action, and of mind. Seeing them either as unrelated or only partly connected, we see Self reflected in them as mortal, as divided, instead of as eternal and as one.

The Sense of time arises from the unregulated activity of memory, imagination, and thought—the attention of Self, the Perceiver, *diffused* over the three planes of action. When *concentrated* in or on either, "time ceases."

YOUTH-COMPANIONS' FORUM

HAVE *animals no souls?*

Sentimental women infatuated with pet animals adore them as a baby or a child, sometimes even more perhaps, and thus misplace their energies and affections, being self-deceived as to the true nature of animals and the question of animal soul. The man who makes a "pal" of a horse or a dog is not necessarily free from erroneous ideas about animals and soul in them. On the other hand, the brutal treatment of animals, consequent upon the delusions of as brutal materialism that says animals have no souls and are for personal use only, is none the less degrading. The question is: What is an animal? What is the soul of the animal? And what is their purpose in evolution.

Students of Theosophy study about the sevenfold nature of man: the three higher principles constitute his real nature or immortal being; the four lower material constituents that are mortal, "transitory and subject to disintegration in themselves as well as to separation from each other", are common to the animals as to man. Further, the principle of passion and desire is the brute in man as it is the soul of the animal kingdom. Thus, even a student may conclude that is all there is to it, and the animal really has no soul after all. But is that all? Theosophy shows it is not.

The antagonism shown by the animal toward man is due to the general human opposition which the animal sees focused in a human being. On the other hand, animals do respond to kindness, fearlessness, and harmlessness and may be soothed by music and all good treatment. The truth is that animals are pursuing their own course of evolution as human beings are pursuing theirs. It would be well in this connection to ponder carefully *Isis Unveiled,* vol. I, page 427, under the caption: "Are the Poor Beasts Immortal?" and note that it is "better, far better to cling to one's *instinct* in such a case."

The animal has not *Manas,* mind or self-consciousness as man has. However, the *Secret Doctrine* gives some wonderful hints in footnotes to work on: "In calling the animal 'Soulless,' it is not depriving the beast, from the humblest to the highest species, of a 'soul', but only of a conscious surviving *Ego-soul, i. e.,* that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no 'Devachan' of course. It

has the *seeds* of all the human principles in itself, but they are *latent.*" (*S. D.* II, 196, note). In other words, man has not one principle more than the animal, but in man the higher principles are to some extent active, whereas in the animal they are dormant. Man is a god in animal form. This is sufficient to make an enormous difference between man and the animal—the impassable abyss of Mentality and Self-consciousness conferring on man the power of becoming divine.

It is *man* who impels the lower kingdoms for good or for bad, and therefore animals are the mirrors of man, as Paracelsus said. "The Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities." Now what does all this mean if not that "The *Monad* of the animal is as immortal as that of man, yet the brute knows nothing of this." (S. D. II, 525, note). Shall it still be said the animal has no soul! Let us take no less than the true spiritual point of view with the aid of Theosophy.

Theosophists seem to stress as of the greatest importance the sevenfold constitution of man. What practical difference does it make whether one accepts this or the Christian trinity of body, soul and spirit?

Closest to the heart of the Messengers of Theosophy is the desire to make people think. That is all that any philosophy can do; that, and provide direction for ordered thinking. From thought follows understanding, which leads to self-realization, about which nothing definitive can be said. Philosophy is, therefore, the analysis of the not-self—of relations—and by process of elimination we come upon the Self. Then, the structure of thought, of reasoned conclusion, which is the tool of attainment, falls away. But the truly Great Ones take it up again and use it to teach their younger brothers.

Theosophy is such a teaching; it is the perfect philosophy of Perfected Men. It is a distillate of the accumulated experience of a hierarchy of Christs, written down for men by one of their number in a form calculated to arouse the Christ in each one of us.

It is by thinking out for one's self the propositions of Theosophy, and, as said so often, because so essential, by applying them to our own experience that realization of the truth will come. We must translate the principles and their classic examples found in the universal philosophy of H. P. B. into the personal idiom of our own thinking and acting. Then, when we can talk and think Theosophy without "trying" or "studying", a real step on the Path will have been taken.

Both trinity and septenary doctrines are tools for thinking; the latter is merely a deeper analysis of the world of relations. Their value can be estimated only in terms of the needs and capacities of mankind. When a teacher comes, he brings a message commensurate in extent with the understanding of the people to whom he is a messenger. Masters know that their philosophy is sure to be distorted and misused, usually in direct proportion to its misunderstanding. And if, as Mr. Judge indicates in the *Ocean,* the teaching of body, soul, and spirit was too much for the Christians to keep pure, how much more would have been corrupted the then esoteric doctrine of the sevenfold constitution of man? Profanation of the mysteries is perhaps the worst of the crosses borne by the Saviors of humanity.

A measure of the understanding of men is found in their conception of Self. The degree is made manifest in every human action. A man's ideas are inevitably confined by this conception; his words and his interpretation of word-meanings are likewise limited by it. When a man speaks, writes or expresses himself in any way, he must of necessity exhibit the indicia of his caste or position on the ladder of spiritual evolution, determined by the light in which he regards his true nature. Of course, only the adept can read this infallible record, which not even the cleverest man is able to conceal or falsify. One must have perfectly clear vision and unbiased judgment for such an analysis. The adept's self-knowledge gives him an absolute basis of values and he sees through all human devices with ease.

It is readily grasped that with the infinite variety of evolution, Man's gamut of understanding runs from complete nescience or ignorance of the Self, to complete knowledge. No two beings are exactly alike: hence, no two have the same ideas in common; nor do their words have the same meaning to another. Speech and the written word, therefore, are but lame means of communication between humans. The man who writes a book condemns himself to misunderstanding by all except those equal to or greater than himself, plus the few who will learn from him. Words are the straightjackets we place about our already distorted ideas.

A race, at any time, presents a certain mean of understanding and misconception. This we call the race mind. It might be defined as "the average idea of Self". The teacher must appraise this state of mind and determine the way in which it can best be clarified. A teaching so promulgated takes the race mind as its starting point

and offers a transcendent philosophy constituted to render the true ideas already in existence more vital, to destroy misconception and provide ideals for spiritual achievement. But if philosophy had for its agents, words, ideas and thoughts only, it would never accomplish its end. There is another factor in evolution, without which the intellectual limitations of words and ideas would be insurmountable. This factor is soul perception—Intuition. Words and ideas may have different meanings to all of us, but we have Souls in common, Spirit in identity.

Where there is a soul, awake and seeking, there the luminous truth of philosophy, its soul quality, shines forth from its word limitations. It is thus that we learn.

The teacher brings a message which will provide the greatest good for the greatest number among those who have any capacity at all for good. In the time of Jesus and Paul, the trinity was the doctrine fitted for the people. Rounds, races and man's sevenfold nature are fitting for the era of H. P. B. They serve to stimulate a deeper consideration of the phenomena of life. They provide a scientific basis for the religious aspect of the philosophy taught by the founders of Christianity. We live in an age of investigation into the mysteries of mind and nature. Physicists are rending veil after veil from elusive matter. Psychologists are doing the same with mind. Without knowledge of the interior principles of man, how could Theosophists help but be awed by the learned ignorance of the psycho-analysts? It was necessary that the true knowledge of these things exist in the world. Modern Theosophy is that knowledge.

Co-ordinating the "Principles"

Theosophy holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is so to open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only "cultivated" in the sense of having a vehicle prepared for its use, into which is may descend.—*W. Q. J.*

THE HIGHEST JUDGMENT

"Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness."—*A Master of Wisdom.*

THE spiritual portion of man's nature is unfathomable in its deepest part. It is hidden from view and not fully incarnate in the race. That is why it is not understood and why life holds so many mysteries. Actions may be judged to some extent, but not the actor nor even the motive behind the action. Only the individual himself can fathom that within himself. Power to judge, therefore, depends upon depth of knowledge, accumulated experience, and consciousness of the divine nature of man. It is a power that comes from within, as the highest judge is to be sought and found within.

Every human Soul needs unbiased and clear judgment. The deeper the perceptions, the greater the consciousness of the real meaning of things and their purpose, the truer is the realization of the *eternal* fitness of things. The best field for the exercise of the true power of judgment is in our daily lives. There is where the real power to judge gives, or should give, right direction for the Soul.

That which does not come within the field of experience and consciousness is a matter of speculation, inference or theory for that individual. Theosophy is an unshakable and unvarying basis for true judgment in any concern soever, because it is fundamental in truth and fact, and universal in scope and application. As the soundness of Theosophic fundamental principles is understood and appreciated, Theosophy as a whole or in part is no more just a working hypothesis, for it has become real knowledge to the individual embodying it, a basis for true judgment, and an ever-present help and guide throughout all vicissitudes of life even in the smallest concerns. Quite naturally, the true power of judgment becomes fully developed only in the great Occultist, the Adept; but that need deter no one from striving to use judgment in the service of his fellow-

men. Knowledge of the fact simply serves as a healthy check on hasty or superficial judgment, yet should be a powerful impetus to the best possible use of the power for good. It will then grow naturally from within.

As Mr. Judge once said to another that which holds good for all: "None of us can be the judge of any creature existing; so I do not judge you in the least respect." Therefore, if we try as Krishna directs in the *Bhagavad-Gita,* to find the divine in everything, we will soon learn not to judge by appearances. The real strength and power of true judgment comes from taking and maintaining the position of the One Self, by evaluating all things from the point of view of that higher Consciousness in service and devotion to the highest possible interests and welfare of humanity.

Students of Occultism, as well as ordinary men, continually ask, usually of others whom they esteem to be wiser than themselves: "How shall I occupy my time? What shall I do with my body, my senses, my mind, my possessions?" They ask without thought the impossible; they demand without reflection knowledge; they seek without forethought Wisdom, "the pearl of great price."

Thus they continually seek to violate the highest law, the Law of all Being—and reap accordingly, deceived and deceiver in turn. Is a man a machine that he shall be started and stopped, turned in this direction or in that, made the mechanical instrument of another man, physically, mentally, morally, spiritually? Has he no mind of his own, no will of his own, no energy of his own, no object of his own, no *duty* of his own—in his existence and actions?

The "highest judgment" shown by the great teachers of all time is that of the identification of Self with the whole of Life—with the Supreme Spirit. The highest judgment shown in their teachings is for every man to regard himself in the same Light, to accept full responsibility for his own present, child of his own past; full responsibility for his own future, child of his own present.

This taking the Divine position is the Spiritual birth—or rebirth; is to marshal one's self in the ranks of Universal Brotherhood, for it deals with self and all other selves on the only possible basis of true Fraternity—full responsibility, the Highest Judgment any individual may render, and one that everyone can render.

SPIRITUAL VAGABONDS

BY "spiritual vagabonds" are meant those who have gathered ideas from many sources, sects and cults, who find "good" in all religious beliefs and metaphysical organizations, who claim to follow the Christian injunction "to prove all things and hold fast to that which is good," but who assume no responsibility toward any.

Now this may be for some a necessary, albeit tortuous path—one which probably many of us have followed at one time or another—its end being the acquirement of that kind of knowledge referred to in *The Bhagavad-Gita,* by which the devotee is "purified of his sins;" that is, he discovers at last that he has all along been on the wrong path.

The idea of going on a Path is as old as man himself. In an ancient scripture it is written, "Without moving is the travelling on the Path." And always two Paths are mentioned, one broad and easy of access, the other, straight, narrow and difficult to tread. Far apart we have thought them, but H. P. Blavatsky says they are divided by only a hair line, the dividing line of *motive.* So, in an attempt to approach the Path or a course of teaching purporting to lead thereto, the question that should be asked by the aspirant is, Why am I seeking this knowledge and whither does it lead?

Strange as it may seem, "Knowledge must be carefully obtained with a pure motive." H. P. B.'s concept of the original Theosophical Society was "a philanthropic and scientific body for the propagation of the idea of brotherhood along *practical* instead of *theoretical lines,*" for "it is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity that one can ever reach the true goal: that of helping suffering mankind."

The spiritual vagabond is wont to say, "I always enjoy the meetings of the U. L. T. whenever I come, which is not so very often. I like to hear various speakers, although I attend most regularly elsewhere. I like the lectures of So-and-So—they are so interesting and informative." When asked what the subjects of these lectures are, we are told they are taken almost entirely from the *Secret Doctrine.* "You know So-and-So has a great reverence for Madame Blavatsky."

Twenty centuries ago a real Teacher said to his disciples, "If ye love me, keep my commandments," a test which may be applied

equally to those who profess to love and revere H. P. B. Hence we need to look for Her "commandments", that is, the lines She pointed out. Her first "commandment" was, "Follow not me nor my Path, but the Path I show, the Masters who are behind." Behind what? Behind the Theosophical Movement and behind H. P. B. whom They asserted to be Their accredited Messenger; for there must be a channel in the world of mortals through which the affluent streams of spiritual influence from the Great Lodge may flow unobstructed. Thus it is that agents are necessary, true representatives of the Masters, who will adhere to Their program. For this reason, it was that H. P. B. pointed to William Q. Judge as the "link" in that chain extending from the Masters to us. Due to dissensions among the membership of the various theosophical groups after the death of Mr. Judge, the line of direction was well-nigh lost, but never lost sight of by one—Robert Crosbie—and restored to the world by him. The United Lodge of Theosophists, founded by him, follows without shadow of turning the line pointed out by H. P. B. and adhered to by Mr. Judge. Why, then, should not all who love H. P. B. join with this group and thus help toward that unity and solidarity so greatly needed today, and aid in forming that nucleus of Universal Brotherhood which was the first object of the original Theosophical Society?

Theosophy is the message of the Masters suited to the needs, the intelligence and the character of people living at the present time. Mr. Judge said that one of the objects of the Society was the development in the West of that Occultism which is *appropriate* for it. Furthermore, the Message of Theosophy includes not only the *Secret Doctrine,* but *Isis Unveiled, The Key to Theosophy,* the devotional books rendered into English by both Madame Blavatsky and Mr. Judge, and the writings of the latter, which were approved by H. P. B. and were, in fact, complementary to Hers. His work was especially devoted to the practical application in daily life of the philosophy of Theosophy, emphasis being continually laid upon the "divine discipline" required of those who would enter and follow the true Path.

Despite these plain indications, some of our "spiritual vagabonds" declare that they find more to their liking in the Yoga philosophy; others prefer Rosicrucianism; still others New Thought or the many quasi-metaphysical cults now in vogue. Yet all these "vagabonds" contend that such as the above-mentioned teachings are "just the same as Theosophy." And when they proceed to rehearse the doctrine of karma, reincarnation, evolution and brotherhood, many a

student of Theosophy is almost convinced that "there really doesn't seem to be any difference, so far as I can see, after all."

Isn't there? Theosophy is not only a teaching, as above indicated, but a mode of life, a specific direction toward a definite goal. Would the student of Theosophy push his inquiry further in regard to these non-theosophical teachings, he would find that they invariably include the familiar Personal God idea and the consequent use of prayer, as well as healing and breathing exercises tending toward the development of "psychic powers"; in short, all those practices contrary to the philosophy of Theosophy and against which both H. P. B. and Mr. Judge continually warned students.

It should also be borne in mind that all these different cults sprang up after the launching of the Theosophical Society and after H. P. B. had written *Isis* and the *Secret Doctrine,* which afford the material from which the various leaders draw for their own benefit. And who are these leaders and teachers? Most of them the failures of the second section of the Theosophical Society, or those who became disaffected and wanted a following of their own. The desire to lead, personal ambition and vanity are much stronger motives to action than the ability to sink one's personality in work for the whole. The many teachers of Yoga and the Vedanta that have come from India since the advent of the Theosophical Society are unacquainted with the Western mind and physical heredity and so unfit guides to follow.

With so many claimants to knowledge and leadership, it is not to be wondered at that spiritual vagabonds, having culled something from one teacher, move on to another, thus wandering from that discipline of consistent and concentrated effort so necessary to any true progress, dissipating physical and psychic energy, and all the time getting farther and farther away from pure Theosophy and the program of the Masters adapted to the soul's needs.

But, say some, "We have our own Masters." Many years ago H. P. B. wrote to two spiritual vagabonds who had gone from one teacher to another and finally repudiated Theosophy, to turn once again to their "Essenian Master" Jesus: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for? Our Masters are not 'a jealous god', they are simply holy mortals, nevertheless higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a brother-

hood, who are the first in it to show themselves subservient to its time-honored rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are custodians of those Mysteries, should proceed by the straight road, without stopping on every side-way and path, seeking to join other 'Masters' and professors often of the Left-Hand Science."

Remains a class of those who have ceased their vagabondage and arrived at a kind of negative knowledge. They say, "I have a philosophy of my own which satisfies me." When Theosophy is presented to them and the advantage of joining in the work suggested, they reply: "All the Theosophical Societies fight one another. I feel friendly to everybody, therefore I would never consider joining an organization which harbors enmity to others." This is the sad aftermath of the condition that has existed and still prevails among differing Theosophical groups. To such individuals the *History of the Theosophical Movement* might prove a veritable savior, but they are not interested in history and "have no time for investigation." So these people, failing to perceive the inevitableness of the Holy War depicted in *The Bhagavad-Gita* and applicable to organizations as well as to people, miss, for this incarnation and others to come, that Kingly Knowledge which is free to all men, though but few avail themselves of its priceless boon.

Some students wonder why they did not find Theosophy until late in life, or why their progress now is so slow. Is it not clear that these were spiritual vagabonds in prior lives; that very likely they found the divine discipline of the Path too exacting, as they find it difficult to endure at the present time? And so finding, they left the straight and narrow Path and wandered into by-paths and side-issues. The old *skandhas* have to be met; on every hand they are checked by their Karma. But there is no cause for discouragement, Mr. Judge said "To fail would be nothing, but to stop working would be awful."

True, each must take the Path that seems good to him; each individual must make efforts of himself to find truth, but Krishna's words are addressed to all of this day, as of His: "Seek this wisdom by doing service, by strong search, by questions and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error."

SOME COMMENTS ON "CLAIRVOYANCE"

QUESTION: How would you explain the vision of a person born blind?

Answer: That is only on this plane. He cannot see through his eyes but he has some seeing. He forms his ideas from the other senses that he uses, and we have some instances on record of one born deaf, dumb and blind, learning to understand other people and expressing himself. This would show that the outer vision is not the inner, and the inner not the outer, and that no matter how many "outers" we may do without, there is always the inner.

Question: Is Clairvoyance a phase of the inner vision?

Answer: No, that is a phase of the outer vision, because if you are seeing something you are looking at it—that is outer vision, no matter what the thing is nor how far it is. It is a mistaking of the form for the reality. The inner vision is that which belongs to the one who sees, no matter what form he sees. Clairvoyance affords a field where we have more opportunities for drawing more wrong conclusions from what we see, than anywhere else. Here, for instance, we have the senses of others to check us up, and there we are alone.

Question: Then is the inner vision only spiritual understanding?

Answer: The inner vision is never deceived by appearances. It sees and knows the nature of that which is behind the appearance, and such is the real seeing.

Question: But there must be such a thing as direct perception?

Answer: Naturally there is direct perception. By means of concentration upon any subject or object whatever, if the attention is held on that subject to the exclusion of every other subject, an understanding of all the characteristics of the object or subject comes about. The acquirement of the power of concentration would be gradual with one who kept straight to it, but, with the Master, the instant a thing is seen the nature of it is known.

Question: How can one get true vision?

Answer: By a recognition of the reign of law, of the universality of Spirit, of the immortality of Spirit, and by the development through evolution of an instrument to express the knowledge gained. That understanding is the beginning of the inner vision, which in time becomes vision direct.

STUDIES IN THE OCEAN OF THEOSOPHY

XXII

UNDERSTANDING of *death* proves it to be *life*: Theosophy's teachings regarding the after-death states bring home thus forcefully the fact of individual immortality. The correspondences between these states and those of sleep show conclusively that the "dead" are not out of the world. Ever pointing out the significance of the common-place, the philosophy suggests that one twenty-four-hour round of human existence holds the key to all the mysteries. The one who looks on at day's declining is still he who beheld its dawning; nor do the night's long hours spent in slumber change the man's identity, obliterate his line of meditation, or deflect him from his wonted purposes. On the contrary, the immediate problems of the morning are usually those that haunted the last waking moments of the night just passed. Moreover, there stands the common experience of waking to find yesterday's puzzlements clarified, and fresh courage to follow the chosen way. A mountain of evidence bears witness that the Actor is vividly conscious while his body lies inert upon the couch; hence that the states called "sleep" are but other departments of *waking*.

No one fears that sleep will rob him of his identity nor bring annihilation. No more is there ground for dreading such calamities from death. Indeed, the Teachers assure that life can be so lived as to realize that waking and sleeping are merely lesser aspects of the greater cycle of birth, death, and re-birth. Thus death can be known as but a department of *Life*. And, just as sleep does not destroy the pattern of individual existence, its design carried through for fuller development at each new day—even so do the "departed" carry with them all that has been thus accomplished, bringing it back again, in character and tendency, to this work-a-day earth in a new incarnation.

When the physical vesture has been permanently discarded, consciousness can no longer oscillate between subjectivity and objectivity, as in sleeping and waking. Being then strictly interior, the Thinker is alone with his thoughts. The contrasts supplied by the pairs of opposites, the contacts with other people being entirely lacking, there can be no awareness of the act of thinking, no new lines of thought initiated. Ideation after dissolution is the only expansion of thoughts begun, but not finished—so to speak—during

the life of the body. The ever-moving film of personal consciousness is exposed to innumerable impressions which are never developed, hence practically non-existent — until labors here have ceased.

Absorbed in worldly activities, the Warrior may have forgotten the quest on which he came to this plane of being. Identified with his accoutrements, with all sense of higher matters swept from his mind—there may yet come moments when the vision of high purpose may break through, revealing its vistas of grandeur; then personal pressures remove all trace of recollection.

Remembered by the physical brain or not, each least impression registers within, to awaken with the shuffling off of the mortal coil. In retrospect, all thoughts and feelings formerly entertained and left uncancelled by their opposites now *hold* the attention. Without his will, their author is absorbed in contemplation of them, until the energy of the original thinking is spent. Being measured only by intensity, an enormous sequence of events might be reviewed in a short period of time—an eternity of suffering or bliss in a few years or even hours. But, long or short their cycle, the after-death states pass, like all conditionings; the Pilgrim, freed from illusions, again follows the Path of Duty to the realms of Earth.

Uncompleted action in one lifetime extends its force, unabated, to reaction in some following existence. Study of "the states of man after the death of the body and before birth" traces the general course of Karma on the hidden side of the life cycle, thus affording some comprehension of the processes whereby causes established in one incarnation are precipitated as effects in another. States between incarnations are the direct results of the incarnation just consummated. The ending of the physical existence precludes further causation. Both sowing and reaping obtain during the latter; but with its ending, ends also *sowing;* for the rest of that life cycle there is naught save *reaping*. No more counteracting causes can then be laid down. What has been written in that chapter of the Book of Life stands without alteration, to be perused, word for word, letter for letter—until another incarnation.

Beyond the Gates of Death, the first impressions to unfold represent the worst held in mind and heart. One man's worst might be another's best; but comparisons do not hold in *Kama Loka*. Whatever is dross immediately arises in the consciousness. As mistakes and shortcomings of the day tend to linger in the mind during the last half-waking moments, so do the mistakes and shortcomings of the lifetime float through the mind of the departing. This is Na-

ture's merciful provision. When the force resident in this "place of desire" is exhausted, "the higher principles, the real man, fall into the state of *devachan.*" Ever awake, ever alive, he ultimately transcends even this bliss, to find his own place in the depths of Ever-Being, before undertaking re-birth.

To gain conviction of Man's indestructibility, is to relegate terror of the hereafter to the unfortunate believers in the endless hells and heavens of religion. Yet even these conceptions of woe and bliss beyond the grave are distorted images of the facts. Beyond any doubt, Mr. Judge states, the teaching of *Kama Loka* is "the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done." But Theosophy refutes the possibility of release "by prayer and other ceremonies or offerings." The only renderable service is that of the case of some one "detained in *kama loka* by the enormous force of some unsatisfied desire" possible to be "satisfied by some one on earth".

When the breath ceases, "We say the man is dead, but that is only the beginning of death; it proceeds on other planes." "All the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression." The "real man is busy in the brain, and not until his work there is ended is the person gone". This work consists of balancing the life account; the being is keenly alive,mentally alert, morally discriminative. For the Soul is the accountant, checking both false and true with exactitude. This is why admonition is given to tread softly and speak not at all in the chamber of the dying, until all trace of vital heat has left the frame. The Ego's task of casting up the account is of utmost importance to him. The living who hold those hours inviolably sacred and free from intrusion vouchsafe but the honor due the spiritual Presence engaged.

Only Soul-wisdom could honestly appraise the personal record, penetrating its contradictions and simulations, to discover the true character of each deed—perceiving true motive hidden in evil appearance and, maybe, blackness underlying the seemingly pure—self-interest prompting "philanthropy", cunning disguised as fair-dealing. Beyond possibility of self-deception, the harvest is winnowed, husks separated from its grain, before the harvester sinks into complete subjectivity. The teachings make it plain that more the daily life is viewed from the Soul standpoint, the less there will be to

take account of at the end. But, put this off as we may, stock must be taken and all evaluated at the end of the personal life, whether the record be good or ill.

"When this solemn work is over the astral body detaches itself from the physical, and, life energy having departed, the remaining five principles are in the plane of *kama loka*", leaving the visible body "to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature". Then, the force of *kamic* thinking spent, there comes a second death—that of the design body—when "the real man, the upper triad of *Atma-Buddhi-Manas,* deathless but now out of earth conditions, devoid of body, begins in *devachan* to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth".

THE LETHE OF DEVACHAN

Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out *Manu* ("thinking Ego") has won the right to a period of absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provided for the now disembodied Entity a long lease of mental rest, *i. e.,* the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence of that which was bliss, or led to happiness. Plotinus, who said that our body was the true river of Lethe, for "souls plunged into it forget all," meant more than he said. For, as our terrestrial body is like Lethe, so is our *celestial body* in Devachan, and much more.—*H. P. B.*

EVER-GROWING KNOWLEDGE

TO MANY people Theosophy appears at first sight to make astonishing claims. It involves, some hold, as blind a belief as any church and they can see no difference between the Theosophical student's attitude to *The Secret Doctrine* and theological acceptation of the Bible. Others dismiss the citation of a system of Law as "a mere Eastern hypothesis". There is a difference, however, unless we students are accepting the written statements in our text-books or verbal statements from our platforms without verification for ourselves. Failing this, then most assuredly we are on the way which leads to making a sect in which a narrow and stereotyped creed will take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

It is all important to know how we can verify the teachings for ourselves. Perhaps the idea makes us sigh as we reflect over the several points in the First Item of the *Secret Doctrine's* "Summing Up"—how can we prove *them* to ourselves?

The latter part of a statement made by W. Q. Judge has puzzled some students for years. "By living according to the dictates of the soul the brain may at last be made porous to the soul's recollections"—*porous to the soul's recollections*. If only that may be accomplished, knowledge is ours. But now comes a paradox: we cannot "take for granted" even this phrase. What are we to do, then? Why, test it out. See if there is truth behind it. Set a period in which to ascertain whether one's brain can be made porous to the soul's recollections and if nothing has happened by the end of that time, away with it or we are not intellectually honest thinkers but blind believers—and Theosophy will have naught to do with them.

So we now have to put first things, first. The second part follows only if the first is essayed: "By living according to the dictates of the soul." Like warrior souls we set out fearlessly, and so begins the greatest of all experiments, an experiment with heart and mind in the living laboratory of life. No one has ever tried a greater psychological experiment, yet each of us has it in his power. Thus each for himself according to the strength of his own efforts, more or less speedily, we find out by living, how the brain is actually made porous to the soul's recollections.

Attempting to live according to the dictates of the soul is the most strenuous task ever undertaken. So we must not lose heart at

our innumerable failures. Like the little child learning to walk, each of us has to pick himself up after every tumble and forgetting bruised hands and skinned knees essay a few more steps, striving to live Theosophy in everyday life. This means *altruism,* and we cannot repeat it too often, brotherly love, mutual help, unswerving devotion to truth. Since, as we are taught, "self-knowledge is of loving deeds the child," we have to learn to distinguish between true sacrifice based on discrimination and a giving-in because peace is preferable to war. We have taken ourselves in hand and the Royal Soul will not allow himself to be cheated and deluded by a weary body, flagging emotions or a tired mind, into intermission of that periodic undertaking.

Thus we check our daily living by our daily study and from our study gain inspiration for living the arduous life which gives insight to our study. Humility comes because we see how very often we are unconscious hypocrites, false to the very test we set out to make—living according to the dictates of the soul. If despite all our failures we do go on striving, we find slowly and gradually that something has happened to our brain. It *is* becoming porous to the soul's recollections. Behold! Theosophy works. After that discovery, nothing can daunt us. The key to Life itself we know to be in our hands, once we have proved to ourselves even a single statement.

Every Theosophical student who has gone over his text-books year by year, and who has discovered—as every earnest seeker after Truth inevitably does discover—that formerly obscure passages are clearer and that now and again a flood of light illuminates erstwhile puzzling sentences, has already begun to prove to himself that the brain can be made porous to the soul's recollections. No matter how slowly, he is surely undertaking the great change which transforms not his brain only. He is learning little by little how to become a knower of the essence of things—no more a believer. He is fitting himself to join that noble company enumerated in the First Item of the "Summing-Up" of the *Secret Doctrine.* Theosophy works; we have only to put it to the test of not daily, not hourly, but continuous living to know this for ourselves.

Living according to the dictates of the soul means unswerving and unceasing endeavour. It leads to some little conception of Theosophy being a science, a science so exact that it leaves nothing out—neither Universe, Man, Atom, nor things invisible or visible.

Under the appropriate heading "Problems of Life", H. P. B.

once quoted Dr. Pirogoff.* "An unbridled license of thought and will," wrote this eminent Russian surgeon and pathologist, "is a terrible disease, from the development of which every man, who would not end by suicide or folly, has to guard himself."

Altruism in thought comes as we gain control of the mind by ever striving to keep the highest and purest and noblest ideas in it. It is an unremitting watch, said Damodar K. Mavalankar, so that no conscious or unconscious thought may attract atoms unsuited to the progress of the Inner Man. We see the exactitude in these processes and the wisdom that has arranged study classes week in and week out for which we necessarily brood over the Three Fundamentals, the First Item of the "Summing-Up" of the *Secret Doctrine,* the Ten Items of *Isis Unveiled;* we study the assignments to render ideas with faithful loyalty, if on the platform, or to ask worthwhile questions for the help of all in the audience. In a living whole like a Theosophical study-class everyone's work counts and helps to make the class richer or poorer, according to the efforts made for it. We memorise great passages like the Golden Paramitas of the *Voice of the Silence.* This effort leaves no room for small and trivial and selfish thoughts, for when not immediately occupied with some task, there are sublime ideas in readiness to flood the mind with their one light and life and power.

Striving thus to live according to the dictates of the soul, we slowly learn that ours is an evergrowing knowledge. It comes, as many of us have found, in greater light on difficult passages in the teachings. The text-books open out ever more the depths of their meanings. Not a single statement can be taken at its surface meaning only; not a study-class but someone—often the "newest" because the humblest student—illuminates our way. "Be humble if thou wouldst attain to wisdom," taught H. P. B.

None of our routine now is stale whether in office or class-room or home or Lodge. Behind this great psychological experiment is the living and breathing spirit of Truth itself. As Dr. Pirogoff brought out in another passage in that same series (commended by H. P. B. in a footnote as in harmony with "esoteric mysticism")—"This 'some one' attuning *my* organ into unison with the universal harmony becomes my 'I'. And then the laws of the design and causation of the actions of universal ideation become also the laws of my 'I' and I find them within myself, passing their manifestations from without, within myself, and from myself back into in-

Lucifer, VII, 398.

finite nature."*

It is along the lines of such a psychological experiment as this—the test of living according to the dictates of the soul, by which the brain is made porous to the soul's recollections—that the first steps in Soul-Wisdom are essayed. The checking and testing and verifying goes on through countless generations in this accumulation of the Wisdom of the Ages. Even in our initial stages, we are able to prove a little of the worth of the great Work, each working for all, as all must work for each. This is the difference between creedalism and the true student's attitude to Theosophy.

THE TRUE ATTITUDE

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as you now exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what anyone *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels.—*W. Q. J.*

**Lucifer,* VII, 472.

ON THE LOOKOUT

Reformers and the "Reformed"

Between 1917 and 1922 an experiment in juvenile reform had a chance to demonstrate in a clear field. The cases of one thousand delinquent boys were referred *seriatim* by Judge Cabot of the Boston Juvenile Court to two expert sociologists, Drs. Healy and Bronner of the Judge Baker Foundation. According to their advice, Judge Cabot disposed of the cases, by "placing out", probation, or reform school.

Five years after the conclusion of the "treatment", 923 of the boys were located. Of these 88.2 per cent had continued delinquent, two-thirds had been sentenced for serious crimes, and 70 per cent had been arrested on an average of nearly four times each.

Paralleling this was a study of 510 men released from the Massachusetts Reformatory in 1911-12; five to fifteen years later eighty per cent of them were continuing criminal careers.

The Judge's Opinion

All of which leads Judge Cabot to conclude as follows, in commenting upon a book written about the case by the Gluecks:

> What the book proves is that these methods will not reform young delinquent boys, unless the methods themselves are reformed—perhaps not even then. It has yet to be shown that it is not a waste of time and money to try to reform juvenile delinquents emerging in their thirteenth year from a background of "social inadequacy, unwholesome psychological atmosphere, poor heredity, low moral standards and family criminality," such as the Gluecks found behind their one thousand unfortunate youngsters. Certainly one ideal juvenile court judge and two expert and widely experienced psychiatrists with their corps of assistants can not do it so long as diagnosis and treatment are in separate hands.
>
> . . . those who sentimentally declared that the criminal was just like the rest of us knew little about the criminal. This book of the Gluecks, like their other book, seems to me to prove that the criminal is very different from the rest of us. Most of us go wrong but can learn to do better. The criminal is the person who can not be taught better in spite of facing the deterrent experiences which would probably straighten out many of the rest of us. Partly by nature, partly by bad environment, and partly by habit, he has formed a definite bias for criminal

> ways of living. Whether if we applied all the knowledge and good sense at present available (and we are now very far from doing that) we could change these strong biases by any of the remedies yet in sight, I do not know. These two books of the Gluecks certainly make me doubt it. (*The Literary Digest*, March 10, 1934.)

WHERE IS THE ERROR?

Wide as are the seeming divergencies of views and methods among earnest sociologists, they have a fundamentally identical method of attack. They undertake a "solution" by the same didactic mathematical method with which an engineer undertakes the design of a bridge; and the factors of their equation are as clear-cut—and as material—as the characteristics of the solid matter of which the bridge is built. "Heredity, habit, bad environment, bad training:" such are the standard forces which appear invariably in every such sociological equation, leading as invariably to hopeless and discouraging results. To the mind of the doctrinaire sociologist the simple removal of bad conditions, or their avoidance, and the substitution of others, will neatly solve the whole problem; and unvarying failures have so far at best taught him nothing but despair; usually they have not taught him even that.

THE STOCK PLEA IN AVOIDANCE

These boys, say the Gluecks, were "of poor human material." Forty-one per cent were normal-minded, 13 per cent feeble-minded, the rest dull or border-line cases. Three-fourths had been retarded a year or more in school; four-fifths were already working, and half of them were in street trades. All of which, to these "sociologists", sufficiently accounts for the sad tale. In which they, strange to relate, repeat Lombroso's classic error. Lombroso, it will be recalled, employed himself happily and busily for many years in cataloguing the physical marks of the "criminal", blissfully unaware that everybody else has them, too! The description of the "underprivileged" above given is merely the description of any crowd of honest unskilled or semi-skilled workmen such as could be collected at a factory-gate anywhere. So far as the material factors are concerned, the twigs of the population at large are bent in about the same direction.

In proportion to numbers, an investigator can find just as many criminal traits among sons of the rich, children of university facul-

ties, or well-to-do shopkeepers, as among these. They may be harder to find in some cases because there is little incentive for a naturally criminal child to steal if he can get what he wants for the asking; and the children of the rich get their crimes hushed up and do not get into juvenile court as do those of the poor; else the score against them would be heavier even than it is. The tabulations made by the Committee on Recent Social Trends show *no economic correlation* of crime, as between prosperity and depression, whatever—except that the balance leans slightly toward less crime in times of stress. It is a general principle which applies equally to the particular case. If economics were the answer, every gangster who acquired a competence would immediately retire to become an honest citizen and every rich man—and particularly every rich man's son—would become an ardent altruist and lover of mankind. The facts everywhere contradict this thesis to the point of ribaldry.

What Is a "Bias?"

Judge Cabot's "biases" therefore act only on the nature of the individual insofar as he is *receptive* to them. Others under the same influences resist them and rise above them; "heredity" gives an answer no more in these cases than it does in those of nearly all the genuises who have ever been eugenistically investigated. The newer idea fast coming to the fore, is preventive rather than curative.

> The fact remains, according to these two studies, that reform does not reform. Perhaps society will soon learn— may be even learning now—that delinquency can be curbed only through freer and happier environment, a more equal chance in the struggle for existence and through earlier diagnosis and treatment of delinquency's preventable causes.

The Digest Comments:

> It will be disheartening to penologists and socialogists to learn that the ambitious scheme of juvenile reform attempted in Boston has failed to accomplish its purpose. More tragic is the repeated doubt expressed by Dr. Richard C. Cabot, professor of Social Ethics at Harvard University, that juvenile delinquents can be reformed by any method now in use. Coming at the moment when the economic and moral crises are having a deteriorating effect on the country's youth, the shadow of this failure darkens all prospect.
>
> However, the fault lies not in patient and energetic endeavor, but, apparently, in the machinery of reform and in an innate difficulty of the task not at first discernible. Nature, habit and environment form a cast not easily remolded.

WHAT LIES BEHIND

Every one of these writers fumbles about the hem of cause without quite lifting his eyes to the reality. "An innate difficulty of the task not at first discernible"; "*Nature,* habit, and environment", all point to *an inner factor unknown to materialistic* reasoning. The criminal *is* "very different from the rest of us"; yet the *real* criminals comprise a large percentage of the population which either is wise enough to stay within the law or has never been "caught up with".

The criminal does have a bias, but that bias is the result often of former lives of misdeeds; the bad environment is merely the inevitable working out of the natural affinities so engendered. The striking cases of individuals rising to great heighs from the gutter, are obviously those of persons whose evil affinities were created by passing or impulsive misdeeds not cutting very deeply into character and thus soon transcended. The good man who in "righteous indignation", unjustly or in anger prosecutes a criminal, of necessity finds himself born sooner or later in environment if not in actual kinship with that criminal; but for all that, does not lose his real inner spiritual stature.

It is as impossible to "reform" some human beings as it is to make a lamb of a tiger; and of these we have millions among us, brought to reincarnation with us through our own past misdeeds. A being without spiritual will or self-direction can be made relatively harmless by force of a good environment; he cannot be made truly human. As to the hopelessly tainted, there is nothing for it but such treatment—humane and impersonal, but wholly unsentimental—as will prevent him from manifesting his nature at the expense of the community at large. He has in past times, in full but wilful consciousness, picked the wrong road and is not through following it.

THE GREAT SIFTING

There are men who have simply drifted passively away from the truly human state of being, become feeble wisps blown on the current of each passing influence, good or evil; and in whom it is as difficult to kindle any spark of self-reliance as it is to make ashes burn. These are the enormous flotsam and jetsam of the stream of evolution, the "failures of nature". But mixed with them, indistinguishable to common eye and the common methods, are anguished human souls paying the penalties of passing dishonesties, of neglected opportunities, of impulses of greed, anger, and persecu-

tion, of drifting mistakenly with the stream in a Universe whose laws require hard and continuous swimming.

A just sorting is wholly beyond sociology, psychiatry, or human law; *as an individual,* the wisest Theosophist dare not set himself to pass judgment. But the way out for sociology—the sociology of a somewhat distant future, it is to be feared—is to let the individuals *sort themselves.* It is to assume, on the good old plan of American jurisprudence, that the man is innocent until proven guilty; to provide for him the *moral* environment to which he will respond if there is spiritual life left in him, and to be guided by the results.

From the simplest knowledge of Karma, it becomes self-evident that wide-spread misery implies widespread delinquency, past or present. This fact makes hopeless all dreams of social reform by social machinery, from the crude ravings of the bombshell type of communist to the scholarly reasonings of Henry George. All these dreams are logical—if you accept the premises. By contrast we suggest the inconfutable if unpalatable logic of Theosophy, which states that since under inevitable law no man suffers except from himself, the only means of permanently eliminating suffering is to teach him to reform himself.

The Karma of Waste

If any Theosophist, even half-informed, were asked as to the Karmic consequences of fruit left rotting under the trees while the needy are driven from the fields; oranges stacked and burned in California to keep the prices up, while New York children are ricketty from lack of fruit; acre upon acre of cotton plowed under, while thinly clad backs shiver; wheat burned for fuel in the Dakotas —he would answer without hesitation, "An era of famine!" For Nature not being separate from the mind and heart of man, kicks back viciously at such abuse. Signs are multiplying that retribution may not be content to wait upon future cycles or even future years. Time and again during the decade of waste and "surplus" Nemesis has shown her teeth, snarled warningly—and moved on. *But each time her countenance has come closer, her frown grown blacker.* At the time of writing, April, 1934, severe trouble from water shortage is expected in California—and the levels of the underground water in all parts of California, decimated by reckless dog-in-the-manger farming, have dropped lower year by year.

Now ill-omens are widespread. From Omaha to Salt Lake, midsummer dry conditions exist, great dust-clouds ranging the prairies

which should be green. Through Utah, Wyoming, Nebraska, and Kansas, there has been no rain for two months, and the snow in the highest mountains is patched with black spots. In these regions old inhabitants claim that this year promises less for crops than any known in history; farmers and urbanites alike are already under water restrictions.

SOIL EROSION

A more permanent menace—fortunately now being partly countered by foresighted men through President Roosevelt's "PWA"—is the ghastly loss of productive soil suffered by almost the whole United States. 35,000,000 acres of the richest pioneer land of the United States has, according to soil surveys, been destroyed by erosion—the result of foolish and greedy farming methods. The Mississippi River deposits in the Gulf 400,000,000 tons *annually* of the richest soil in the world—the topsoil of the great central valleys. On a single experimental acre farmed in the usual way, *77 tons were lost in a single season.* By proper methods, less than a hundredth of a ton was lost. The lower standard of living of Southern farmers has been definitely traced to the soil erosion which has gone on so long on their lands. How far such lowering of standards can go we may see by observing China, where exactly the same course was taken and where living standards, in American eyes, have long since reached bottom and fallen through.

Nothing, perhaps, could be more ironically typical of the sadly mixed results and consequently mixed Karma resulting from ignorance of law, than the fact that the same Administration which has made special appropriations for establishing experimental soil-erosion stations for agrarian education, should also be the one which has made a virtue of waste and destruction in regard to the *products* of the soil.

It has been a long time since the Chinese have wasted anything except land for graves. We need not follow the Chinese road, but we have gone far along it.

SHAW—UNCONSCIOUS THEOSOPHIST

G. K. Chesterton comments as follows:

> Bernard Shaw's general creed, or view of the cosmos, he calls Creative Evolution; and it is first necessary to note the genuine value and controversial courage of this distinction. Primarily,

he means to distinguish Creative Evolution from Darwinism; which may be called blind or blundering evolution. Shaw conceives of will as being an almost Divinely directing power in evolution; even if it be not only the Divine will, but the human will, or the animal or vegetable will. In this sense he is fully justified in calling his evolution creative; in a sense it would be creative without a creator. (*Oakland Tribune,* April 2, 1934).

What Is a "Coincidence?"

One has to delve laboriously through reams of cautious technical admissions, hesitations, doubts, and circumlocutions, to find, in scientific literature, the brutal truth about Darwinism which is neatly, conclusively, and correctly expressed by Chesterton:

> Darwin's theory of Natural Selection is confessedly a chapter of accidents. The trouble is that, like something in the novels of his fellow-Victorians, it is also a chapter of coincidences.
>
> The hero happening to meet the heroine for the first time at the one moment when he can rescue her from robbers—the mother, happening to speak to the one ragged tramp who turns out to be her son and long-lost heir—these are quite moderate and probable coincidences, compared with the coincidence which Darwin demands at every step of his argument; that animals should grow organs which are useful at the moment, while at the same moment they grow organs that will be useful centuries hence; that one accidental oddity should give a creature a complete triumph, when all its other oddities or ordinary qualities are just as likely as not to whelm it in defeat—these are coincidences fitted not so much for the Victorian novel, as for the Victorian melodrama.

Learned Ignorance

The specialist has unkindly been defined as a man "who knows more and more about less and less until he knows everything about nothing." One is oft-times tempted to agree with this sardonic classification. But Chesterton presents us with a classic case:

> These facts are being more and more widely recognized in Europe; and the official defense of Darwinism is wearing very thin even in England. It had its most conspicuous collapse in the astonishing incident of the encounter between Sir Arthur Keith and Belloc. If our public opinion were enlightened about the latest scientific news, that encounter would be recognized as a decisive battle.
>
> Wells had suggested that there was no scientific reaction against Darwin; Belloc gave him more than a score of scientific

names and quotations to the contrary, including one from Vialleton. Sir Arthur Keith made a flat contradiction; he said that Vialleton had never said anything of the sort. It was then discovered, to the wonder of the world, that Belloc, that obscure amateur, was talking about the last and most important book by Vialleton; of which Sir Arthur Keith, the supreme specialist, had not heard.

CHESTERTON'S OWN SPECIALTY

If anything could throw a Theosophist into despair of the human race, it would be the spectacle of men of delightful reason like Chesterton, whose mental processes flash with keen incisiveness through wrapping after wrapping of illusions—and then, with shocking suddenness, dissolve into kaleidoscopes of irrationalities and prejudices. Chesterton is equal to Darwinism, to pseudo-science of all kinds, to most of the current 'isms and 'ologies of this harassed world. But once enter the portals of theology, and all this brilliance of perceptiveness is stripped from his brain as though scraped off by the narrowness of that portal—which is perhaps more than a figure of speech.

The most intuitive and gigantic thing Shaw has ever done, the uncovering of what he has termed "Creative Evolution," and which he arrived at long before most of its modern philosophic sponsors—in fact only a few decades after it had been taught under the name of Theosophy—is treated by Chesterton thus:

CHESTERTON VERSUS SHAW

He fails to explain why this unaccountably and everlastingly unfolding universe, this nothing changing into everything for no reason in particular—he fails to show why this changing world should be, or should be supposed to be, always changing for the better. And he most definitely fails to make us feel that it is changing for the better.

As a prospect of improvement for the normally complete human being, there is not much to choose between the paradise of Shaw and the inferno of Swift. There is nothing at all to choose between the paradise of Shaw and the inferno of Aldous Huxley.

But there is a deeper difficulty than any difference of taste about the chilly charms of an earthly paradise apparently situated at the North Pole. It is involved in this whole idea of endless evolutionary change, and it can perhaps be best considered under the particular myth or symbol of the superman . . .

To put it shortly, suppose six supermen appear at once and stand in a row, all quite different and departing from the hu-

> man type in quite contrary directions. Suppose one is a giant, braver but more brutal than men; another a Hindu saint, milder but more ascetic than men; another a great poet of pleasure, more joyous but more selfish than men; and so on through any number of quite contrary examples of superior beings beyond the easy imitation of man.
>
> How does the evolutionist know which of these superior beings is superior to the other superior beings? How can he possibly know, unless he already has a fixed and unalterable ideal of a superior being; and if he has, then the whole metaphysic of mutability falls to pieces. There is something from the beginning which survives all changes to the end; and it is not enough that there is always a beyond, for beyond it there is no beyond.

Theosophy on Both

How, in turn, is Chesterton, to know the meaning of an ideal? For Chesterton, it is simple. "God" has told us what good is. Chestertan, no more than any other Christian, has applied his brilliant mind to asking himself how any human being can imagine, believe in, disbelieve in, admire, hate, or fear any kind of "God", or any kind of ideal either, except by virtue of some sort of intuition, desire, or ignorance *in himself*. "God" is Chesterton's ideal. Where did he get it? If from "God", then he is only a puppet, as much as anyone could be of Darwin's "determinism." If from himself, then he is as much adrift of any immutable standard as is Shaw. It is a dilemma he cannot escape except by ignoring it.

To the Theosophist there is no paradox and no mystery in the conundrum which Chesterton poses; the apparent paradox of an immutable substratum behind eternal change, of an eternal Ideal behind unceasing moral evolution. Chesterton is merely deceived by the perishable and imperfect forms which that Ideal takes, one of which forms is his own "God." If he were to think the matter through, he could see for himself that immutability—of his God or of anything else—can be defined only in terms of mutability and has no meaning except in the presence of it. If Shaw on his part were to have an intuition to the effect that his eternal evolution is also meaningless in the absence of, and definable only in terms of, immutability—and if the two were then to put their heads together, they might arrive somewhere. It might not be at an ultimate, but at least it would be an advance upon the complacent spiritual stasis on the one hand, and the dizzy and sterile mental whirligig on the other.

In the particular extract with which we deal, Chestertan's collision with the cosmic paradox appears to be his supreme effort; from there on he dissolves into a mess of politico-religio-sociologic twaddle, capped off by the Resurrection. But one can admire the keen logic with which, in the midst of his own illusions, he destroys the illusions of others.

SCIENCE AND PSYCHIC LIGHTS

Mysterious to medical science is the case of Signorina Morani of Pirano, Italy, who is interesting not only the National Council on Scientific Research, the President of which, Signor Marconi, induced an eminent doctor, Prof. Fabrio Vitali, to journey all the way from Venice to study it, but even the London *Times*. At least thrice in April, 1934, the *Times* devoted space to "The Luminous Woman" and other phenomena of the psychic world. It narrated April 14th that the Italian professor on watch one evening saw issue from the region of Anna Morani's heart about 10:30 a light which illuminated her face for a second or so and then vanished. Her pulse, he found, had jumped from 70 to 140 beats; her face had flushed and was moist with perspiration; she seemed in pain, for she groaned.

"Mysterious Light in a Hospital" was the heading in the same conservative London newspaper on April 11th when it printed a letter from a surgeon, Mr. R. H. Jackson, describing how a small luminous globe, independently witnessed on separate occasions by a nurse and a maid, floated into the room. It rested for a moment or so over a patient who had been in a comatose state for some days and then disappeared.

These uncharted lights, now preoccupying medical science, which has come at last to the point of acknowledging their existence, but to which they are full of mystery, were explained fifty years ago as appertaining to a region then smilingly dismissed by doctors as idle dream, the phantasy of lunatics or charlatans. None the less, the *Theosophist* (July, 1881) dared to point out: "The modern Occultists say that these lights are glimpses of the Astral Light, or, to use a more scientific expression—of the 'Universal Ether', concealed from our physical senses, during the hours of our normal daily life. When the physical senses are paralysed and the inner man becomes, so to say, distinct from the man of matter, then the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds, sweeps away the mist which lies between our

normal vision and the Astral Light." In *Letters That Have Helped Me,* W. Q. Judge makes reference to these psychic phenomena: "That hot flame you speak of is one of the experiences," he writes, "as are also the sounds. There are so many, many of these things. Often they result from extreme tension or vibration in the aura. . . . They are like new lights and sights to a mariner on an unfamiliar coast."

"Intimations of Immortality"

Passages here and passages there in the most intuitive of scientists, philosophers, litterateurs and other teachers of mankind bear unconscious witness to the truth of Theosophy. H. P. B. in the *Secret Doctrine* brings forward the aggregate collated from all such sources "to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognized ability, good judgment, and truthfulness, as also to name some of the famous proficients in the secret arts and science."*

A passage in an article in the London *Fortnightly Review* for April, 1934, by Gerald Bullett, elucidates his own puzzlement as well as that of some students of Theosophy. After pointing out that he writes to make clear to himself the form and quality of his apprehension of life, Mr. Bullett continues:

> Turning the pages of my own memory I come upon a four-year old child standing alone in a sun-lit country lane. There is a white house at his back (but I think it is empty at the moment) and a high hedge in front; he stands at a point of the road with the summer sky arching over him . . . Nor could I hope to express in words, even for my own information, the meaning it holds for me. But if I shut my eyes, and hold myself very still, I no longer see that child: I *am* that child. The chalky road is hot under my feet and brilliant to my eyes; I feel the sun on my hands and face, and the warm air on my shins. There is nothing in my mind that can be called thought: there is only a vital sensation compounded of warmth, light, freedom, wind, and aloneness. Except for this aloneness, this sense of *me,* it is perhaps a purely animal or sensational experience and it occupies as I conjecture the merest point in time, a fraction of a second. Of what immediately preceded or followed it in my mental life I have no notion. Nor do I know why this moment among millions should be selected by my memory."

**The Secret Doctrine,* I, xxxix.

Perhaps Theosophy can show why that sunlit fire, that "sense of *me*", remains as an illuminating point in the shadows of the years before and the darkness of the years behind. The soul does not gain possession of the body until seven as a *general* rule. Here an artist in words records for us so outstanding a moment among millions of moments, first intimation of the immortality of the Soul, amid all the influences of Nature which go to the fashioning of the Trinity of spirit, soul and body. *"The trinity of nature is the lock of magic"*—and H. P. B. italicises the words—*"the trinity of man the key that fits it."*

MORE MODERN MAGIC

The New York *Sun* of October 20, 1933, contained an article recounting that the waters of Long Island Sound "have been running in great red patches this fall." The article goes on to recite that the phenomenon seems similar to the "waters turned into blood" at the command of Jehovah, as told in Exodus VII, and mentions that like visitations are described by varoius classical writers, Strabo and Tacitus among them. Scientists, it is said, explain these apearances as caused by "dinoflagellates".

Theosophists will find the subject discussed at length by H.P.B. in *Isis Unveiled,* Volume I, 413-15. Everyone is aware that the priests of every religion ascribe all extraordinary events favorable to their contentions as from their god, and if adverse, to their particular devil. Devotees of and believers in "modern science" are equally accustomed to attribute such occurrences to "hallucination," plain mendacity, or to "chance." To neither does it occur that *all* operations in nature are produced by intelligences of some kind, and that man, being the "microcosm of the macrocosm", can duplicate them by "will and yoga"—if he knows how!